
THE
INJURED
IPHIGENIA.

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THE
Injured *Iphigenia*;
A True HISTORY.

In which the Nature of
LIBELLOUS PARAGRAPHS,
Calculated
TO DISTURB the PEACE of FAMILIES,
Is Set in a Proper Light ;
And the Necessity of Preventing them by
An Express LAW,
Is candidly enquired into, and impartially
considered.

In a LETTER to a FRIEND in S—

Quis innocens esse poterit, si accusasse sufficiet ?

L O N D O N :

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Injured, Jobigena;

AS THE HISTO RY

IN THE BOOK OF JEREMIAH

CHAPTER THE FIRST

Jeremiah the prophet

by Jeremiah the prophet

Jeremiah the prophet

Jeremiah the prophet

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T H E
Injured I P H I G E N I A.



According to your Wish, Dear Sir, that I should have a little Leisure upon my Hands, at the Time of my receiving your Letter ; it found me just on the Point of going to my little House out of Town, that very Evening the Mischief as you rightly foresaw happened, and the Weather proving Cloudy, the next Day I judged that I could not be better employ'd, than in my Endeavour to execute your Commands, and to give you all the Satisfaction in an Affair of this Kind, that it is in my Power to give ; the transcribing and reviewing some few Passages, have occupied all this Morning, and if the Pains I have taken, will contribute to your passing half an Hour agreeably, and assist at the same Time in setting your Thoughts to rights, upon so
B delicate

delicate a Subject, I shall think them exceedingly well bestowed, and myself amply rewarded by learning the News.

NEARCHUS, you tell me, is a Man of great Wealth and much Industry, one who takes an equal Pleasure in acquiring, and in enjoying his Fortune, extreamly happy in his Family, respected by his Neighbours, and beloved by all that know him. He has, you say, purely from a Principle of Affection, and the Hopes of adding to the Felicity of his Life, and securing the Welfare of his Posterity, made the amiable IPHIGENIA his Wife, without any regard to that Circumstance, which in the present Age is usually first considered, I mean her having or not having a Fortune, I find you have not lived in the World so many Years for nothing, by your short Remark, *Whether this was prudent or not, I shall not offer to determine?* Indeed, Dear Sir, you are very modest, and I cannot sufficiently commend the Resolution you have taken, not to decide a Cause, where the Evidence can never come before you.

Yet pray my good Friend, *Why might it not be prudent?* May there not be other Qualities in a Wife, as necessary, or even more necessary, than a Fortune; and if these Qualities are found, may they

they not attone for the Want of that? Or, if Fortune be a thing so very essential to Happiness, what if a Man has enough for himself and his Wife too? Is he then obliged to be as scrupulous about Money, as if he was in Danger of letting his Children become burthensome to the Parish? Answer me sincerely, though you are an old Batchelor. May it not only be excusable, but even commendable in a Man, who is very rich, and wants a Wife for many Reasons, amongst which that of Money makes no Appearance at all; I say, in such a Case as this, may not the rich Man, very prudently, take a Woman with all the good Qualities he wants, though she happens to have no Fortune, which is a Thing he does not want? The Case is plain; Things are right or wrong, good or evil, prudent or imprudent, just as they are circumstanced.

But methinks you have answered your own Remark more fully than I can do, by adding immediately after, *They have lived hitherto, in all Appearance, as happily, as married People can do, and are blessed with a numerous Posterity.* Why then, Sir, should you make the least Doubt about the Prudence of such a Marriage? Depend upon it, my Friend, that

he who marries without Views of Fortune, has nothing at Heart but to be happy in his Marriage; so that with all your sage Precaution, you may take it for granted, that these People not only appeared to be, but were really happy. You have too much good Sense, to take it amiss, If I observe that, as a single Man, you can have no adequate Idea of domestick Happiness; to say the Truth, your own Expression shews it, *As happy as married People can do.* Just so the Deaf talk of Musick, and the blind Man of Pictures. They may be very fine, to those that can hear and see, but to those that cannot, Impotence renders it a Doubt, whether they are so or no.

As all Grievs are assuaged, so all Pleasures are heightened by Participation, where the Pleasures are of a Nature capable of being participated without Envy or Disturbance. It is for this Reason, that a Man is generally more chearful in Company, than when alone; and that he laughs ten times at his Table, for once that he smiles in his Closet. Believe me, Sir, that the Case will hold in respect to single Men, and those who have Families; supposing them alike chearful in their Tempers, and easy in their Circumstances; that is to say, Sir, the Master of the Family

mily will be, generally speaking, in better Temper, or as the modern Phrase is, in higher Spirits, than his solitary Friend. You have an Opportunity, Sir, of making the Experiment where you are, be but careful, and I shall rely upon your Report, though I could easily convince you by Arguments, that the Thing must be so, from the Powers vested in us by Nature.

But it seems that, in the Judgment of some of your Neighbours, this Felicity has been interrupted by a most injurious, false, and scandalous Rumour, of which, though no body knows the Author, yet the Reporters have been so numerous, that the whole Country rings with it; upon which you demand my Sentiments, Whence it should spring? What Remedies could be applied, in case it finds a way into the Publick Papers? And what Foresight I may have of the Consequences? You then make me a very obliging Compliment, for which I thank you; and your Remark is very judicious, that though this be a particular Case, yet from the prevailing Passion for Slander, it is not like to be very uncommon; so that whoever can give a just Account of the Points in which you desire to be satisfied, will settle a Case of some Importance

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Importance to the Tranquility of private Life, which you very rightly say, may be of as much Use, though not altogether of so great Profit, as giving a right Opinion upon a Law Case, which however common in occurring, has never yet been settled or judicially decided.

As to the first of your Demands, *Whence it should spring?* As it is a Point of Fact, you might easily satisfy yourself by Enquiry; whereas at this Distance, and without any other Knowledge than what your Letter gives me of the Persons, I can only send you my Conjectures. In the first Place, then, it is very possible it may arise from ENVY. This Vice may be very properly defined, The Malady of a bad Heart, from the Contemplation of Happiness possessed by others. I say a *bad* Heart, because if the Heart is not bad, it can never be liable to this Distemper. If *Iphigenia* has had extraordinary good Fortune, and her early Virtues, and blooming Qualities, have been so suddenly productive of Happiness, it is not at all wonderful, that it should stir Envy, in her own Sex especially, who finding it out of their Power to defeat, incline to disturb her Felicity, by representing her as unworthy of it. This has frequently happened, and I might easily cite you a

Variety

Variety of Instances, such as *Mariamne*, the Wife of *Herod*, the Consort of one of the *Ptolemy's*, King of *Egypt*, or the Story of a Duchess of *Orleans* in the last Age, who is said to have paid with her Life for the Whims that were put into her Husband's Head by those who envied that Princess the Influence she had over two great Monarchs.

But I will content myself with a familiar Story, for the Truth of which I will be accountable. A very rich Merchant of this City, somewhat advanced in Years, married the Daughter of a Friend of his, who died in bad Circumstances. She was very handsome, very virtuous, and took all the Precautions that a Woman could take, to deserve the Affection of her Husband, and escape the Censure of the World. It happened that the Merchant had a Sister, who, after a Marriage of her own Making, became a Widow with several Children, whose sole Support, as well as her own, was the Kindness of this wealthy Brother. This unhappy Woman, fearing this Marriage might be prejudicial to her and her Family, found Means to insinuate to the Merchant, that his Wife drank; which Story received no other Countenance, than from frequent Flushings in the Face, with which she was troubled.

troubled. It is inconceivable what Discord and Mischief this occasioned ; so that for the Space of above a Twelve-month the whole Family was in the utmost Disorder. The Uneasiness her Husband expressed every Time these Flushings appeared, heightened so slight a Malady into Fits, which at once increased the poor Lady's Misfortunes and his Unkindness ; the Cause of which, however, he studiously concealed.

At length he conceived in his own Mind a strong Resolution of parting with her ; in order to which he resolved to find some Means of detecting her in this supposed Vice, that the World might be apprized of the Reason of so strange an Action, without Prejudice to a Boy and a Girl that his Wife had brought him. The Apartments in their House were so situated, that the Closet of her Bed-Chamber was divided from his Compting-House only by a thin Partition ; he contrived to make a Hole through this, and after watching her very narrowly for about three Weeks, he caught her in the Fact ; for he saw her drink a Wine Glass full of a yellow Liquor, and soon after a second, and a third, in the Morning. He was now so satisfied of the Truth of what he had been told, that it made him easier
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in his Mind ; and he treated her at Dinner with such unusual Civilities, that the poor Lady's Spirits were so elevated by them, as to leave him without the least Doubt that she was flustered. As soon as Dinner was over, and the Servants were withdrawn, he asked her for the Key of her Closet, which she delivered him with such an Air of Innocence and Alacrity as surprized him. He opened the Door, and upon the Table found the Bottle and the Glass. He took up the former, and asked her, *What it was?* She answered, without the least Hesitation, that it was *Succory-Water*, of which his Sister had advised her to drink three Glasses in a Morning, as a certain Remedy for the Flushings in her Face. The Merchant sat down a little, and after a few Minutes Reflection poured out the Liquor, considered its Colour, tasted it, and found it to be in Truth a very insipid Simple Water.

His Heart was then so full, that he quitted the Room, and having taken a reasonable Time to compose his Thoughts, returned to his Wife with a smiling Countenance, and told her the whole Story, with all its Circumstances. I need not tell you that the Reconciliation was very sincere ; but the Consequences of it were very extraordinary. The Lady had now

C. such

such an Ascendant over her Husband, that she could do with him what she pleased. The Use she made of it was to oblige him to send for his Sister, who lived a Mile or two out of Town, and who came the next Day to dinner, and according to the Terms of the Invitation, brought her whole Family with her. When the Entertainment was over, the Children were ordered to withdraw. Our Fair one, who was but seven and twenty, laid hold of this critical Conjunction, to extort from her Husband a Promise, that he would repair his past ill Usage in what Manner she thought fit. The Husband consented unwillingly; the Sister changed Colour, and trembled; but the Lady quickly altered the Scene: *I know*, said she, *you are a Man of Honour, and will not break your Word. My Request then is this; your Fortune will bear it; and I desire you will settle Five Hundred Pounds upon each of your Nephews and Neices, and grant your Sister an Annuity of Sixty Pounds a Year, that we may never be uneasy again.* These Terms were complied, with, the two Ladies lived for eighteen Years together in the most intimate Friendship, and without suffering this Adventure to be known to any, except the eldest Neice of the Merchant; who related

related it after the Death of her Mother, and her Uncle.

Another *Species* of *Envy* there is, that in this degenerate Age is but too common, and springs usually from the low and dirty Disposition of Servants. These People frequently take it into their Heads to become the Censors of those whose Bread they eat ; and, forgetting all the Obligations they lie under to their kindest Benefactors, make no Scruple of telling all they know to their Companions, and, which is much worse, coining Tales out of their own Brains for their Amusement, and by a frequent Repetition of their Lies, come at length to believe they have changed their Nature, and that there is really somewhat of Fact in Fictions that no body can so well as themselves know to be false. These dangerous Tales are first breathed in a Whisper ; but they grow louder by Degrees, improve in their Circumstances, and gather Strength in their Passage. This, you know, is agreeable to the Character that *Virgil* gives of Fame, which, as it is copied from Nature, so it is in no Danger of ever losing its Likeness.

This Humour of abusing and traducing their Betters, is in a manner epidemick amongst the meaner Sort of People ; and

for which, I believe, no better Cause can be assigned than that levelling Principle which is observable in most Countries, and more especially in those the Inhabitants of which are free. By this Means these insolent and ill-principled Spirits avenge themselves of what they take to be the Injuries of Fortune; for you must know, that there is hardly a Chambermaid in *England*, who does not think she deserves to be a Duchess, and scarce a spruce Footman that you meet, but believes that he could make a better Figure, and a better Use of a Fortune, than his Master. Among Persons of such extraordinary Talents, there is no Wonder if a Lie, once broached, circulates with the greatest Ease, and finds numerous Vouchers for every Part, each being ready to espouse the Circumstance of his or her adding; and thus, in a Week or two's Time, what was coined in a Garret or a Chimney Corner flies over a whole County.

There is a *third* Species of *Envy*, to which the lower Sort of Gentry are extremely prone, more especially with respect to their richer Neighbours, and such among them in particular, as owe their Estates to Trade. They see with inconceivable Uneasiness that Splendor which they cannot arrive at, and are displeased with

with that Affluence and Bounty of which perhaps they partake. This puts them upon wishing for any Opportunity of diminishing that Grandeur which galls them so much, and inclines them to credit any thing they hear, though without Evidence, and against Probability; of such, as they hate without Cause, and it may be in spite of Obligations. As you have a general Acquaintance, you cannot but be sensible of this; it is one of the worst Symptoms of our Corruption, and at the same Time I am sorry to say, that there is hardly any Symptom more common, which, however, does not hinder it from being very black and very base.

The next Point is the *Papers*, which, without doubt, admit these kind of Rumours, and many others, with too great Facility, considering how dearly private Families pay for such publick Amusements. Yet I cannot think, as some do, that this is a Proof of the intolerable Licentiousness of the Press; because, though it is sometimes the Effect of Malice and Ill-will, yet, from a very unaccountable Turn in many People's Dispositions, it sometimes flows from the Desire of the Parties themselves, as in a late Case of a Gentleman who had two Wives, where himself and his Rival concurred in diverting

ing the World with a Story, cruel in ever
 some, and in all Respects infamous. The affo
 Advertisements that are frequently pub- tion
 lished by Gentlemen who are desirous of was
 finding out Ladies, and again by Ladies fou
 who in their Turn would willingly speak bee
 in private with Gentlemen, are at once offe
 highly scandalous in themselves, and pro- his
 ductive of very bad Consequences. An sam
 inconsiderate Foreigner has gone so far as the
 to make this a Ground of national Re- say
 flection, and to assert, that it is common Spa
 for *English* Ladies to attempt the Gratifi- be
 cation of irregular Passions by publick ha
 Advertisements; which, I must confess, eve
 appears to me a good Reason why proper thi
 Notice should be taken of such Sort of ma
 Practices. You know much better than inf
 I, that in the last Age there was a Court
 where Things of this Kind were cogni- bet
 zable, and where Offenders were sure of and
 being punished as they deserved; but as Pr
 it was found necessary to abolish that the
 Court from its Exorbitancy, so we may it
 learn from thence, that such Offences as a
 these are to be chastised with great Dis- Ca
 cretion. the

There want not still Ways and Means ho
 of doing this, and Courts of Judicature It
 are always ready to punish with Severity, Co
 Libels prejudicial to private Persons, and
 the

the Interest of Families. It may be, however, that you think such Punishments afford no Reparation, and that a Reputation once wounded cannot be cured. This was the Notion of a *Spaniard*, who being found innocent of an Offence after he had been punished for it, and the Magistrates once offered to make him amends, by causing his Innocence to be proclaimed with the same Solemnity as his Sentence, declined their Favour, and only desired they would say no more of it. To speak freely, the *Spaniard* was in the right, and unless it be for the Sake of publick Justice, a Man had better pass by such Affronts, however grating, than resent them; because this contributes to increase the Noise, and make that Falshood known to Thousands than instead of Hundreds.

Besides, though there is a Difference between Speaking and Writing a Fact, and still a greater between Speaking and Printing; yet none of these Methods, though they diffuse the Scandal, can make it any thing more than a Scandal; for let a false Fact be whispered or printed in Capitals, it will be still alike false; and the more notorious it becomes, the Falshood is also so much the more notorious. It is very true, that this is but a small Consolation, but then it is the only Consolation

solation that can be had ; and as this is known, People must be content with what can be had, unless, as I said before, from a Principle of publick Spirit, they are willing to undervalue their private Reputation, for the Sake of publick Justice, and with that View republish the Calumny, by commencing a Prosecution.

There is but one of these Methods to be made Choice of, either to sit down silently under an Insult offered by thoughtless and inconsiderate People, who neither reflect on the Inexcusableness of their own Conduct, or the irreparable Mischief they do to others ; which is perhaps the most expedient : Or to call the Offenders to Account, in the Way that is prescribed by Law, which is very practicable, and must bring somebody to Punishment ; though at the same Time it keeps up the Memory of the Scandal, and perhaps procures a Record of an infamous Fiction, that otherwise its own Falshood would, almost instantaneously, have buried in Oblivion.

There may be, indeed, many Instances given, where the first of these Methods, though always most to be wished, cannot however be taken. There may be Cases, where a Man, in his own Defence, finds himself under an absolute Necessity of disproving, in a judicial Way, Falshoods that

that affect his Character in a manner too sensible to be despised with Safety. But for my own Part I cannot think, and upon Reflection I dare say you will not think, that this Assertion comes under that Notion, and that for this plain and obvious Reason, because the Falshood of it must sufficiently appear, without being displayed to publick View by a legal Prosecution, and yet that seems the chief Point to be aimed at by such a Prosecution. If, therefore, without Law or Clamour, one may obtain as ample Reparation, as by the Sentence of a Court of Judicature, it is safer, cheaper, and better, to receive it in this Way, than after abundance of Money spent, and various Hazards run, to be at last obliged for it to the Lawyers. Character is certainly a very nice Thing in both Sexes, and for this very Reason there is nothing more apt to suffer by much Handling. A Scandal contemned, is a Scandal buried ; but a Scandal resented, is kept alive by that very Resentment ; and when we have received all the Satisfaction that can be had, we have still the Mortification of hearing People say, That is the Person who recovered in such an Action, or that is the Man of whom such and such a Thing was

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reported

reported. Things always disagreeable and distasteful !

I know very well, that from the Rectitude of your Notions, and the Uprightness of your own Heart, you will presently complain, that our Laws are not amended in this Particular ; and that a shorter Road to Justice, is not cut out. You will say, that there is something absurd, in hanging a Man for stealing one's Handkerchief, and allowing him to take away one's good Name with Impunity ; you will dispute the Justice of a Constitution, that makes the Cutting off a Man's Ear capital, and leaves him without Remedy for the Destruction of his Character and his Peace. All this, at first Sight, is so just, and so reasonable, that it might be imagined, nothing could be offered against it ; but when one reflects, that this has been always as just, and as reasonable, as it is at present, and that notwithstanding this, the Legislature have never thought proper to prescribe any such summary Method, one must suppose, that Reasons of at least an equal Weight, lie on the other Side of the Question ; and therefore it is necessary to enquire out and consider these.

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In the first Place, we are to remember, that it is of the highest Importance to the Welfare of a Nation, that Crimes should be detected and disclosed; and it would be found a very difficult Thing to provide for this, and at the same Time to establish such a quick and summary Method of punishing Calumnies. For as all Men are very dextrous in giving a wrong Turn to the best Laws, so there is great Reason to believe, that if any such Law was to be made, they would find Means to pervert it; and thus it would do as much Hurt, or more, in screening some Offenders, than it would do Good, in bringing others to Justice. We ought also to reflect, that though very great Inconveniencies happen, and grievous Injuries are done, by the malicious Disposition of forging, repeating, and circulating Scandals; yet this very Humour, has also good Effects, for it creates great Caution and Circumspection in the Behaviour of those, who are desirous of establishing an irreproachable Character; and it is of no less Service in distinguishing and pointing out to publick View, Persons destitute of Principles, who, as they are capable of doing every ill Action in their Power, would be

infinitely more dangerous to Society, if this Liberty of exposing them was curtailed.

It imports us likewise to keep in mind, that those who perpetrate the worst of Actions, generally speaking, apply all their Cunning to obscure and darken Circumstances attending them, so as to throw all the Evidence capable of bringing them to Justice, as far out of Reach as is possible. Now as this is a Grievance and Mischief to the Publick, of a very dangerous and destructive Nature, so the only Remedy of which it is capable, is the Toleration of Rumours, that may bring such kind of Crimes to Light. For if Men's Tongues were so tied up, as that they should be accountable for mentioning their Surmises to each other, if they could not furnish immediate Proof; that very Circumstance would go near to stifle all Proofs. For we very well know, and the Experience of every Day vouches it, that these kind of Whispers precede the Discovery of the blackest Crimes. And though it is the foulest Injustice to presume a Man guilty, upon a flying and unsupported Rumour; yet, with respect to the Publick, it would be as great Injustice, if all Rumours were restrained by

Law

Law, because Suspicion necessarily goes before Conviction, and is a kind of natural *Hue and Cry* to find out a Criminal, who by artfully contriving to hide his Guilt, endeavours to defeat the Laws, and to continue in a Condition of doing, whatever his wicked Will suggests, under the Direction of a crooked and covered Cunning.

Besides all this, There is nothing more notorious, than that the Liberty of Speaking, Writing, and Printing, is productive of so many, and so great Advantages, that to sacrifice these, for the avoiding of some Inconveniences, though these too may be great and injurious, is highly unreasonable; because the Interests of Men, in respect to their Persons and Families, is inferior in its Nature, to their Interests considered as Members of Society; and therefore the Benefits they receive in this last Light, ought to be considered, and when they are calm and cool they will consider them, as more than equivalent, for the Prejudices to which they may be liable in their other Capacity. In a Word, Sir, when you come to weigh seriously the Maxims of the Supreme Governor of all Things, who suffers the Sun to shine upon the Just and the Unjust,

just, who bestows the former and the latter Rain alike on the Good and on the Evil, and who suffers the Tares to grow together with the Corn, because the one cannot be plucked up or destroyed without the other ; you will not judge the Policy of your Country deficient, in pursuing the like Method, more especially when you reflect upon what I have before hinted, that the general Complaint of absolute Want of Remedy, is not well founded ; but that the Party thus injured, if after weighing all Circumstances he thinks it expedient, may have an adequate Remedy as the Law now stands ; and it may be wished, that out of Respect to the Publick, and an humane Desire of preventing such Things for the future, some Examples were made of those hasty and injudicious Scriblers, who commit scandalous Paragraphs to the Press, either with an ill Meaning, or no Meaning at all, and who either wickedly or wantonly sacrifice other People's Peace to their own Profit.

Lastly, In respect to the *Consequences* you will give me Leave to speak my Mind freely.

freely. According to the Account you have given me of *Nearchus*, I cannot conceive these will be very great, and think further that those have very ill founded Notions, who are of a contrary Opinion. A Man of an established Character, amiable Qualities, and independent Fortune, is too valuable a Member of Society to be much hurt by a vile, scandalous, and groundless Calumny ; which his very Character renders it so extremely improbable as to prevent its gaining any Belief, and yet without its gaining Belief, it is impossible it should do him any Hurt. It is in such Cases as these, Sir, that the Worth of a Man's Character appears, it is that impenetrable Armour that blunts the Shafts of Envy, and defies the Outrage of Malice. If Licentiousness was absolutely restrained, almost all Mens Characters would be upon a Level, or at least there would be no Distinction made between the Hypocrite and the Man of Honour, as it is the Resentment which the World has shewn, of the Injury offered to this Gentleman, is the highest possible Reparation for such an Affront ; and in my Opinion does him ten Times more Honour,

Honour, than such a pitiful, anonymous, and infamous Slander can do him Hurt.

As for the injured *Iphigenia*, tho' I have the highest Tenderneis for so deserving a Character ; yet, I cannot say, I am in any more Pain about it. For as Virtue and good Sense will not defend us from being overturned in a Coach, or splashed in the Streets, so to all Intents and Purposes this is as much an Accident as either of those ; and ought to be so regarded. For with whom, in the Name of Wonder, can it hurt her ? not with those who know it to be false, for they must consider it as an Injury, which no Wisdom could foresee, or Prudence avoid. Not with the rest of the World, who are now as much convinced of the Falsehood, as those who know her best, all therefore that I can foresee will follow from it, is this, that People will see from hence that the fairest and brightest Characters, are not exempt from being Objects of Envy, Malice, and Abuse.

You will probably cry out, And is this no Injury ? Is this no Hardship ? Is this
a Thing

a Thing not to be resented? Why really, upon mature Deliberation, I think so. For do but consider, Sir, what are the envious, malicious, and abusive Part of the World, but the most vicious, abandoned, and infamous Refuse of human Nature; and how is it possible, that a Woman of Virtue, Honour, and amiable Qualities, can be well with these? Alas, Sir, there is no such Thing as pleasing all the World, or being upon good Terms with all the World. Those who stand right in the Opinion of the judicious, religious, and moral Part of Mankind, are happy; and it would be a very hard Case indeed, if any Part of their Felicity could be taken from them, by that opposite Race of Folks, who, as they are void of Reputation themselves, are in a constant State of War with those who are possessed of that rich Jewel. So that to speak truly, these Calumnies are not only feeble and impotent Attempts, which shew at once the Weakness and Wickedness of those who contrive them; but they are really *TRIBUTES* to that *Character* they are meant to injure; for those who propagate *Lies* of People, have certainly *no Truth* to tell; and the shameless Utter-

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ance of *Falshoods* is the only *negative Proof* of *Virtue* that these base People can possibly give.

Upon the whole, believe me, Sir, this Reproach will never be remembered, but in Honour of the Parties it was meant to stain ; and will be so far from having any ill Effects, that it will raise a strong Emulation amongst the Wise, the Virtuous, and the Good, to shew the utmost Attention to, and respect for Persons who have been so cruelly attacked, meerly from that causeless Hatred, which the Envious and Malicious bear, and will ever bear, to those who move in a superior Sphere, and with superior Lustre ; which, while it is thought of, will be detested and despised, and which will soon sink into that Darkness and Oblivion, that is the proper Receptracle of such silly, idle, and lying Stories.

These, Sir, are sincerely my Sentiments of the Thing, and I dare say are so of every Man of Sense and Honour ; and I hope I have given you a full Proof of the Concern I take in every Thing which affects you, though, to say the Truth, I
think

think Things of this Nature affect every Man, who has a Reputation to lose, or a Regard for the Wellfare of his Neighbours, which, with my hearty Respects, conclude me,

Tours, &c.

Tuesday Evening.



Q. KF

Howay

10.20.42

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